TOWN & COUNTRY CHURCH

These Papers

BECAUSE of wartime printing conditions, it has been found necessary to issue TOWN AND COUNTRY CHURCH as a bulletin without regular monthly frequency. We expect, however, to be able to make available a series of informal papers, and to print nine of these issues in the course of twelve months, as we had planned and promised. The Committee on Town and Country of the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education asks you to be patient if copies do not arrive regularly.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

This Issue
No. 22
Published December, 1945

What About Federated Churches?

MARK RICH and JOHN HALKO

• The federated church has been a "hot spot" in the rural church movement. Some vehemently claim that federations are fatal to denominational loyalties. Others see the local federations as uniquely effective instruments for building the kingdom of God in the community while denominational ties remain unbroken.

Sometime ago we set out to determine the relation of Baptist units in federated churches to the denomination as determined by their contributions to the unified denominational missionary budget.

The first step was to agree upon a definition. It was agreed that a federated church is two or more churches in a local community functioning together as one church, but with each church unit an entity and maintaining relation with its denominational headquarters.

Two brief questionnaires were prepared. These were mailed to the state executive secretaries. Twenty-one or about two-thirds of the states replied. These states reported a total of 127 federated churches in which there are Baptist units. (States not replying have very few federated churches.) New York state reported 33 such churches; Massachusetts 18, New Hampshire and Vermont 15 each, and Maine 7. The federated churches play such an important part in New York State that they are reported separately in the annual.

The average Baptist membership was 54.2 in the 103 churches reporting. The average total church membership was 128.8 for 104 churches reporting.

The average local expense budget was $1,882.27 for the 103 churches reporting.

The Baptist units of 113 of the federated churches contributed an average of $134.45 to the unified missionary budget of the Northern Baptist Convention. This is a per capita contribution for denominational missions of $2.76. Fifty-five Baptist units in these churches reported total contributions of $853.01 for other missionary causes.

How much are other Baptists giving to Missions? In the year 1942-1943 (a year later than the figures for the federated church survey) churches in associations chosen at random reported per capita contributions to denominational missions as follows:

Northern Association, North Dakota $3.07; Cheyenne Association in North Dakota $1.15; Broad Run Association in West Virginia $1.77 and Rensselaerville Association in New York state $2.14.

From these comparisons it is evident that Baptist units in federated churches in the 21 reporting states are maintaining relations with the denomination. This relationship is evidenced by per capita financial support which exceeds that in some other associations. Obviously, there is room for much improvement, but the reported facts clearly dispel the idea that joining in a federated church severs a Baptist church from its denominational missionary program. Fifty-five Baptist units in federated church reported an average contribution per church of $15.51 for benevolences outside the budget.

Several other observations may be made.

1. State executives generally report that relationships with federated churches are good.

2. The total number of Baptist churches joined in federations (127 in 21 states) is approximately equal to the number of Northern Baptist churches in North Dakota (35), Wyoming (33), Idaho (45) and Nevada (13). This is no insignificant number.

3. Apparently, these Baptist groups federated with other churches when their membership became too small to maintain a separate program. The federated church is employed to increase the "volume of church business,"—size of the constituency to provide a stronger program.

4. Federated churches are organized in parts of the United States settled longest, where churches have had longer experience.

5. These churches are located in communities, many of which have experienced a marked decline in population. Federated churches are not usually formed in growing communities.

6. We also know that the states in which these churches are located have had considerable leadership in the field of church cooperation. Federated churches do not grow up like Topsy but are brought into being through wise and patient leadership.

Many forces have united to make the federated church an important and interesting part of the Northern Baptist rural church scene. There may be room for the debate on the merits of the federated church in a given situation, but in the large they have offered solutions in situations that would otherwise have disintegrated religiously.

Judging by statistics received through regular channels, Northern Baptist missions are receiving regular and at least "average" support from Baptist units in federated churches. It would be helpful to an understanding of the federated church if other denominations would make similar investigations. Maybe the federated church is a goose laying golden eggs. In that case it is better to feed the goose than to chop off her head.

On Sunday Evenings

• As a first step in a campaign to increase Sunday evening services in Protestant churches throughout the nation, the Department of Evangelism of the Federal Council is making a special appeal to pastors who do not hold evening services in their churches to organize and train their laymen for a continuous Sunday evening visitation evangelism.

Reporting on a recently completed study of the problem, Rev. Harold H. McConnell of the Department of Evangelism staff, declared that in the decline of the Sunday evening services, the Protestant Church has lost a "strong right arm for evangelistic emphasis."

In an effort to determine the factors in a successful evening service the Department recently sent a questionnaire to 100 ministers who were selected by local church federations as holding interesting and successful services.

According to the replies, those evening services are most successful that

—are held all year round
—are conducted informally with emphasis on worship
—make an especial appeal to youth
—rely on gospel preaching with appealing timely themes
—are limited to an hour.

Urban Minister Goes Rural

• In the prime of life, Robert Whitehead left a city church for a rural parish a year ago. He was pastor of the Mount Vernon Heights Congregational Church in the metropolitan area of New York City following other successful urban pastorates. Now he is in the Presumpscot Union Parish, a rural larger parish in Maine.

Mr. Whitehead gave five reasons for his decision to become a rural minister:

1. His memory of family connections with rural life identified in his father as a Methodist circuit rider and in Mrs. Whitehead as a young woman who grew up in a Connecticut rural village.

2. His attendance at an ordination service in New York City when the candidate, a brilliant graduate of Union Theological Seminary, declared his faith in the significance of rural life and his intention to become a rural pastor.

3. His discovery of the meaning of rural life during eighteen summer vacations in rural Maine.

4. His association with nationally known leaders in the rural movement.

5. His call and visit to his present rural parish where the "need and opportunity for leadership" challenged him.

—Thomas Alfred Tripp

Methodist Rural Fellowship Bulletin

• Published at Town Hill, Pennsylvania, the *Methodist Rural Fellowship Bulletin* contained in the Summer, 1945 issue an article entitled, "Methodism's Horse and Buggy Salary System," by Marcius E. Taber.

Extent of Church Relief

• American Protestant Churches are planning to raise at least $50,000,000 for their overseas relief and construction programs over a four year period beginning July 1, 1945 according to a statement issued today by Dr. Leslie B. Moss, Executive Director of the Church Committee on Overseas Relief and Reconstruction with headquarters at 297 Fourth Avenue, New York City.

Of this amount $19,132,500 represents the combined program of the Protestant churches as represented in Church Committee on Overseas Relief and Reconstruction. The rest represents the amount which will probably be sent by individual denominations through their "family" overseas and to special interest projects not represented in the united undertaking. These figures do not include the ongoing mission program of the churches, but only those overseas obligations specifically stemming from the war emergency.

Relief Speeded to Churches

• Relief and reconstruction in the form of both funds and materials are being speeded to a prostrate Europe, Dr. Robbins W. Barstow, director of the World Council of Churches Service Commission, has announced.

Dr. Barstow said that more than a million dollars has been forwarded to the European churches for immediate use, and added, "the $539,350 we have already sent does not include direct forwardings of relief and reconstruction funds from church groups here to churches overseas."

The "generous response" of the American churches has been commendable, Dr. Barstow said, and it has not been limited to funds. In cooperation with the Service Commission, the Church Committee on Overseas Relief and Reconstruction is handling the shipment of material aid—clothing, bedding and food.

Veterans Come Home

• The Friendship Press, 156 Fifth Avenue, New York 10, N. Y., publishes a booklet, *A Veteran Came Home Today,* by Charles A. Wells, at 10c per copy. The author also made the sketches.

Wisconsin Methodists

• The First Methodist Church of Appleton, Wisconsin, held a significant meeting on Sunday, October 14. In the afternoon 150 laymen and ministers from a radius of about fifty miles gathered to participate in worship and three forum groups. The first, the Town and Country Church in Wisconsin, was led by Rev. L. D. Stevenson, Chairman of the Wisconsin Conference's Commission on Town and Country Work; the second, Agriculture as a Way of Life, by Mr. J. F. Magnus, Agricultural Agent of Outagamie County, and the third, the Church's Stake in Rural Religion, by Mr. J. G. Rosebush, layman of the Appleton Church.

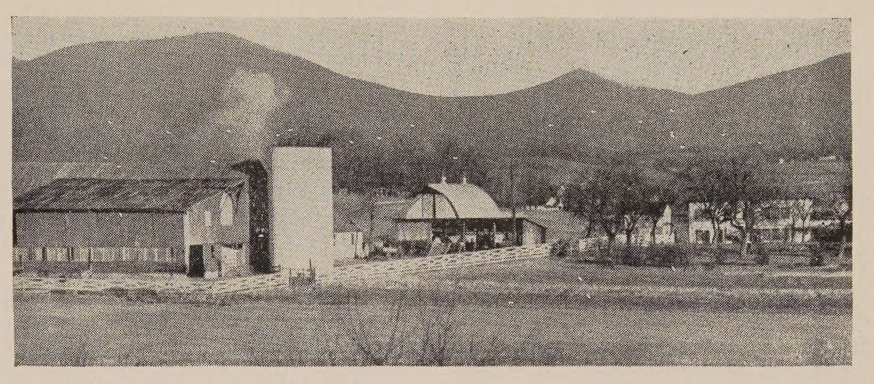
At a fellowship supper, Dr. Rockwell C. Smith, professor of Garrett Biblical Institute, gave an informal talk on Youth's Part in Tomorrow's World. At the evening session nearly 400 people gathered to join in worship and to hear Dr. Smith again speaking on the Stake of the Whole Church in Rural Persons.

The interest in such a kind of meeting is evidenced by the fact that the feeling on the part of the group was that this should definitely become a part of the Appleton district program, meeting at least once each year.

This meeting was held to fulfil the purpose of the Commission on Town and Country Work which is stated as: (1) to discover the facts about our town and country churches and communities; (2) to suggest to various boards and agencies in the conference types and methods of work that will best advance the cause of Christ in these areas; (3) to promote understanding and appreciation of the town and country church in the minds of all the people, rural as well as urban.

More Heifers

• Herbert H. Lehman, director of UNRRA, expressed appreciation to the Church of the Brethren for 150 Holstein heifers which this church is sending through UNRRA to Poland to aid the hospitals and nursing homes.



Safeguard the Family Farm

ARTHUR CAPPER

• The family-type farm, owned by the folks who operate it, is peculiarly a product of free America. The men who loved liberty more than they did the comforts of life, took the land and conquered it. The family unit was self-sufficient. It produced its food, its clothing, its fuel and its shelter. That was not easy. It required courage and stamina and great determination.

The type of farm and this kind of farm folks must be preserved and safeguarded if agriculture in this country is to prosper and retain its potent influence for sanity and common sense in economics and in Government.

If consumers, including workers, want an abundance of good food at reasonable prices, if they desire an eager market for their products and services, they should see to it that an independent, ambitious agricultural industry, the kind fostered by the family-type farm, survives. Similarly, industry has a big stake in the family-type farm. Neither can attain the success to which it is entitled without the other.

Security of the family farm can be strengthened in 7 ways.

1—Assuring farmers fair prices for their products. A fair price is one in reasonably satisfactory relationship to prices farmers have to pay for the things they purchase. It is not an excessive price, but it is one that enables a farmer to make a decent living and accumulate some savings.

2—Provide facilities through which farm youth can obtain as good an education as is available elsewhere and the type of education that specially fits them for farming.

3—Prevent or discourage the excessive development of large-size commercial farms which make farm ownership by individual operators more difficult.

4—Encourage a higher standard of living among farmers, stronger and more active rural churches, the extension of good roads that lead from the farms to the highways, the construction of modern and convenient homes and productive buildings.

5—Foster development of machinery and equipment designed for the family-type farm that will enable it to compete successfully with larger, highly mechanized farm units. Manufacturers are making fine progress in this direction.

6—Provide a system for adequately financing the needs of agriculture so as to encourage farm ownership and promote the orderly marketing of farm products.

7—Strengthen the extension program carried on by the landgrant colleges, in order to spread more widely knowledge of the soil, of crops and livestock and of management, that will make farming safer and more profitable.

These things farmers should strive for. These things the Government and the people generally should see that farmers get.

—*Capper's Farmer.*

Michigan's Rural Church Program

• The Michigan Council of Churches and Christian Education, with headquarters in Lansing, has issued an announcement about its rural program, including the following statement:

The Town and Country Department of the Michigan Council of Churches was created in early 1942, and Dr. O. Ulrey of Michigan State College was elected as Chairman. The remainder of the committee has consisted of clergy and lay leaders from various denominations. The Department has assisted in several types of rural church progress, such as:

Series of community conferences as in Berrien and Monroe Counties; regional Goodwill conferences since 1942; meetings sponsored by Michigan Farm Bureau and Michigan Granges; rural church meetings during Farmers' Week at Michigan State College; rural church days of denominational and State colleges; post-war conferences in rural areas; representing the church at rural life conferences.

Objectives of the Rural Church Program:

1. Strengthen religious leadership in rural areas.
2. Improve worship services and educational programs in rural churches.
3. Encourage cooperation among rural churches and between churches and other rural institutions.
4. Encourage denominations and the educational institutions to provide more service to the rural church.
5. Make Christianity a more effective force in rural and consequently national life.

Rural Church Situation in Michigan:

1. Approximately 30% of total rural population (of 1,811,869 in 1940—870,832 farm, and 941,037 non-farm) were members of churches.
2. The 1936 United State Census of Religious Bodies found that there were 2,832 churches in Michigan rural areas; average members per church 129; average annual expenditure per church for all purposes $1,537.
3. About two-thirds of the rural children of Michigan have migrated to urban communities. The type of religious training of today in rural areas is significant in determining the religious life, attitude and character of urban people of tomorrow.
4. The rural church has been neglected and is not an effective force in many rural communities. The many reasons include: poorly trained clergy, low quality of services, lack of cooperation among denominations, isolation from other community institutions, and lack of an effective coordinating influence to encourage constructive local programs.
5. A minority of rural churches are carrying out constructive programs. Leaders from many phases of rural life are aware of the condition of religious life in rural communities and of the necessity of action to improve the rural church. A coordinating agency would obtain cooperation from the Colleges, and the University, from farm organizations, from secondary schools, and libraries, and from many of the religious denominations.

Children with their Lord's Acre chickens.

Town & Country Church

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Shall Ministers Farm?

THOMAS ALFRED TRIPP

The interest in adequate financial ome for pastors of small rural churches has led to a discussion of part-time farming. There is no doubt that ministers can farm. Agricultural preachers were responsible for planting thousands of churches on the frontier. Some pastors have always earned a part of their income in this way. The following quotations from a letter written by John W. Walbridge, Minister, Wallingford, Connecticut, suggest the significance of an agricultural ministry for today.

"Why not a farming ministry? There is nothing new about the idea; the minister first serving this community was established with the gift of three hundred acres. With but twenty convenanters, he was quite dependent on that soil for his livelihood. There are innumerable men now who are stretching their income by part-time farming, even though through nothing more than a few chickens, a family cow and a garden. With the coming of home freezing and storage equipment the food budget can be reduced to a mighty small fraction of what it ordinarily is. Many men with a few acres can raise a cash crop or two with little equipment. The church he serves need not suffer, and there is much to be said for the identification of the minister with his people when he, like all in his community, is dependent upon the soil.

"A farming ministry would have a stake in the community, particularly if he owned his own small farm. It would be to his advantage to remain a period of years in the same locality, for he would want to build his place to good productivity, enhancing its value. He would be stimulating the community to good methods and practices. He would also be more completely bound up with his people in helping the church to lead in sound community life. The liking for people and the basic passion for souls would be operative in all he accomplished. The growth would seem to be more sound.

"I suspect there are men with the same feeling I have who would like to return to the rural parish if they could remain relatively independent. We feel there is far more real development for our children in the country than in urban centers. We are at the point where we shall either seek a larger church or try to realize a dream: living more abundantly in the small parish."

It can at least be said that part-time farming is one way to help solve the problem of income for the rural church. The Protestant ministry is too expensive for many rural communities. Yoked fields or larger parishes and outside work are among the solutions. Part-time farming on a small or larger scale might be considered by rural pastors who wish to remain in a parish which cannot otherwise give adequate support.

Farm Families in the War

• The Michigan State College of Agriculture, E. Lansing, presents in Bulletin No. 333 a study of 275 farm families in three different counties of Michigan. Seven significant phases of life were investigated. "The overall conclusion is that the war situation as it developed in the United States during the first two years of World War II tended to strengthen rather than disrupt farm family life notwithstanding the fact that numerous adjustments were necessary."

Single copies can probably be secured on application.

Men of the Soil

• Under this title the American Missionary Association, administered by the Board of Home Missions of the Congregational-Christian Churches, New York, publishes a pamphlet by Ruth A. Morton. It is a story of the Brick Rural Life School. The pamphlet is interesting reading as it shows the deadening effects of paternalism and how the school has successfully launched upon a program for the improvement of the community. The program now being carried forward is very much on the pattern of the Danish Folk Schools.

Ministry to Service Men

• To assist the churches in preparing for the return of millions of servicemen during the coming year, the Federal Council of the Churches of Christ in America has established a Commission on the Church's Ministry to Returning Service Men and Women.

Dr. Beverley M. Boyd, executive secretary of the Council's Department of Christian Social Relations, has been elected secretary of the new Commission, and Rev. Roy A. Burkhart, pastor of the First Community Church, Columbus, Ohio, was elected Chairman.

Harvest-time Worship

• Dr. Samuel M. Cavert, general secretary of the Federal Council, during his recent stay in England, went to visit the Bishop of Chichester. In a letter he says, "The purpose was to talk with the Bishop about some World Council problems but by a happy coincidence there was a great meeting in the Cathedral in recognition of the service of the Women's Land Army."

He enclosed a service of worship held in Chichester Cathedral on September 16. How closely Christendom is bound together is illustrated by this service held in a cathedral and what happens in rural churches in the United States. While the congregation sang, "Come Ye Thankful People Come," representatives of the Women's Land Army presented the Bishop with offerings of corn, fruit, eggs and milk. The Dean then led in a statement of preparation. He rehearsed the history and progress of the Women's Land Army which was interspersed with effectual spiritual responses.

Two of the representatives of the Women's Land Army led the congregation in a statement of thanksgiving for what had been accomplished in the raising of food. This was followed by the well-known hymn, "Now Thank We All Our God." After the Bishop had brought the message they joined in singing, "We Plow the Fields and Scatter." The service was concluded with a dedication of the people and the singing of the National Anthem.

Farmstead on Minidoka irrigation project, Minidoka County, Idaho.

Quebec Diary, 1945

• I call at the Montreal office of the Union of Catholic Farmers, organized in 1924. Present are J. B. Lanctot of Canadian National, M. Marion, the President of the Union, who farms near Sherbrooke, and M. Filion, who is the general secretary of the organization. There are 30,000 members in numerous local groups throughout the Province of Quebec. About 95% of Quebec's farmers are French Catholic. The members pay $3.00 a year as members of the Union.

The conversation is deliberate. I am seeking to learn all I can about Quebec farmers' organizations. The Union is a "general organization." It fosters study clubs. It sponsors cooperatives. Most local cooperatives are general purpose associations, They sell and buy in one organization. There are over 900 credit unions, peoples' banks, in Quebec, mainly in rural communities.

The Catholic clergy are strong for all types of cooperatives. Those opposed are exceptions. The conversation proceeds flexibly. I find they are asking me many questions about cooperatives in the U.S.A.—about the tax issue for example, or religious interest. They ask me if the Protestant clergy in the U.S.A. will ever live with their rural people and identify themselves with rural interests.

Soon we are on our way to St. Jacques, to a parish of 3,500 souls, all French Catholics, except an Irishman who no longer speaks English. Here are five cooperatives: The credit union, the tobacco marketing association, the creamery, the hatchery, the grain and feed cooperative. I visit the offices of all; call on the parish priest, Father Piette; visit a school run by the Sisters of St. Anne. The emphasis is on rural homemaking, and handicraft. I talk with the Sister who manages the farm. There are two silos, twenty-eight pure bred Ayshire cows, one bull, 800 chickens, a goodly number of pigs. The Sister manages the production of 170 acres. She was a city woman. Today she is absorbed with the management of a farm.

I have seen Quebec's relatively self-sufficing farms. I have been introduced to a culture, a civilization, built on those self-sufficing farms.

Since I wish to enter at least one French Catholic church, I go early in the morning to the Cathedral of St. Jacques in Montreal. It is a replica of St. Peters in Rome. Here again I appreciate that I am in contact with a complete and unified culture. —B.Y.L.

1945 Agricultural Census

• Certain statistics have already been released by the Bureau of the Census on farm conditions in 1945. (An agricultural census is taken every five years.) For the nation as a whole, in 2,000 communities reporting, from the country's total of 3,097, there are now 48,000,000 more acres in farm land than in 1940 but the number of farms has decreased by 1.1 per cent. Regional conditions vary considerably.

New Director of Adult Work

• Dr. Tilford T. Swearingen, minister of First Christian Church, W[illia]son, North Carolina, has been [ap]pointed director of Adult Work a[nd] Family Life of the International Council of Religious Education, according to Dr. Roy G. Ross, general secretary of the Council. He succeeds the Rev. Harry C. Munro who has served in this position since 1930 and has now become director of the National Christian Teaching Mission under joint auspices of the Federal Council of the Churches of Christ in America and the International Council of Religious Education.

At Landis, Saskatchewan

• "Some 80 farm families—360 persons in all—are going to start the first large scale co-operative farming project ever contemplated in Western Canada outside the European religious sect colonies. It will happen at Landis, Saskatchewan.

"Plans have been made for the formation of study groups this fall to lay the basis for action on the project which will come into being next year. The idea will be to pool all land and machinery and form a compact community of homes and farms, the whole project to be operated on cooperative principles. The experiment will be watched with interest.

"With the right sort of management and in a fit location there is no reason why it could not succeed. Economies it would make possible and social and educational benefits it would promote are highly important. The uncertain element in the undertaking is our old friend human nature. With it under control great good could be accomplished."

—*The Calgary Herald*

"New Day for Rural Churches"

• Rev. A. W. Malin of the Rural Life Commission of the Warthberg Synod, United Lutheran Church of America, sends us a leaflet under the title above, presenting in detail "A Planned Program for Rural Churches," including the Sunday School, family life, community relations, church services, and so forth. Mr. Malin's address is Wellsburg, Iowa.

Book Reviews

The Natural Order. Edited by H. J. Massingham. London, J. M. Dent & Sons, Ltd., 1945. 7s6d. net.

This book consists of essays on "the return to husbandry," edited with an introduction and notes by the well-known English journalist, H. J. Massingham. The authors place themselves squarely against the current British policy, which they say consists of turning the whole nation into a gigantic exporting corporation under the slogan of "export or die." They predict that the British will comb the world for export markets that do not exist. However, Mr. Massingham also says that the leaders of British life will not now adopt a program encouraging the return to husbandry.

By husbandry these writers mean not something old fashioned to return to, but something wholesome to look forward to, "loving management" of the land. One author, Philip Mairet, outlines a complete program of self-sufficiency for England. He pays attention to many details, including bread recipes and the geese that could be raised on available strips of grass. In other contributions, combination of forestry and husbandry is recommended, and the small farm is upheld as a great institution.

Lord Northbourne, described as a Kentish farmer, deals with the relation of soil fertility to human health. He reiterates a thesis which others have expounded, namely, that by turning available vegetable matter and manure into humus a good agriculture will result.

Mr. Massingham stresses the ethical and esthetic aspects of husbandry, believing that it provides a satisfying rhythm in man's relation with the earth. There is in husbandry, he claims, something of "the universal scheme of things," which large-scale farming, industrialism and commerce do not possess.

—B. Y. L.

Popular Publications

The Division of Information, U.S.D.A., Washington 25, publishes a practical list, including order blanks, entitled, *Poplar Publications for the Farmer and Homemaker.*

Chapel Year

• The Presbyterian Church, U. S. has reprinted the 1945 report of Dr. Henry W. McLaughlin, director of Sunday School Extension. This report is a history and evaluation of the Sunday School extension program. It was presented so effectively that on August 7 and 8 a group of 45 leaders assembled at Montreat, North Carolina, and there devised plans for promoting Chapel Year. The purpose is to establish 500 new Sunday Schools and an allotment has been made to each synod and presbytery based upon one new Sunday School for each 1,000 church members or for each 60,000 unreached people.

Literature concerning the endeavor can be had by addressing the Department of Country Church and Sunday School Extension, 8 North 6th Street, Richmond 9, Va.

Suburban Movement

• The Rural Life Committee of the Connecticut Conference of Congregational-Christian Churches, Hartford, has published a pamphlet entitled, *The Challenge of Connecticut's Suburban Movement.* The pamphlet is written by Dr. J. L. Hypes, professor of sociology, University of Connecticut. Dr. Hypes develops the causes for the suburban movement, shows precisely what the decentralization of business has done in rural New England and evaluates all of this as to various methods of land use. He concludes with some challenging graphs showing what is happening to the suburban community, and presents the problems with which we must deal.

Health and Mortality in Louisiana

• Bulletin No. 397, published by the Louisiana State University, Baton Rouge, with Louise Kemp and T. Lynn Smith as authors, presents a study of health and causes of death in Louisiana. It shows residential and racial differences and makes a comparison with the national situation.

Circulars Available

• Quantities of circulars describing TOWN AND COUNTRY CHURCH are available without charge to any reader.

"The Hope of the Village Church"

• The International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Illinois, has available reprints of an article on the subject above by Anna Laura Gebhard. Mrs. Gebhard writes of the week-day church school program at Princeton, Minnesota.

Comity Cases Solved

• The Pennsylvania Council of Churches, Payne-Shoemaker Building, Harrisburg, Pennsylvania, publishes an impressive leaflet entitled, *A List of Comity Cases Solved in Pennsylvania.* The leaflet is Serial Number Seven and is available on application to the Pennsylvania Council of Churches.

Iowa Baptists

• A copy of the annual report of Carlton W. Saywell, director of Town and Country Work for the Baptist State Convention of Iowa, shows a busy and comprehensive year. Visits to 168 churches, 75 Sunday Schools, 22 associations and conventions, were listed. He is hoping to triple the attendance of rural pastors to the rural school to be held at Green Lake Assembly Grounds. Last year Iowa Baptists sent three of their rural pastors to this school. The churches are urged to encourage their ministers to make application, and to pay their salaries during their month's absence while attending the school.

A President's Remark

• Bishop G. Bromley Oxnam, president of the Federal Council, recently told the managing editor of TOWN AND COUNTRY CHURCH about a conversation with President Truman. The President insists, says Bishop Oxnam, that he is a small-town man who is a member of a country church.

The United Church of Canada has raised $250,000,000 for all purposes since its foundation. A total of $45,000,000 went to missions. The church raised $55,000 for the bombed churches of Britain, $201,000 for China and India relief and is now campaigning for money for the Protestant churches of Europe.

An Economic Creed

1. I believe that human life, being a divine gift, is not adequately paid by any human dividend, but only by a divine wage.

2. I believe that "the desire of money is the root of all evil" in our economic world.

3. I believe that a life organized for money-making is the error of taking "gain to be godliness."

4. I believe that money values are false values: as money weights are false weights.

5. I believe that mass production on the land is not for the sake of the land, but for the sake of money.

6. I believe that what is called money-making is not wealth-making, but money-getting.

7. I believe that the growing of one commodity, such as fruit or flowers, finally impoverishes the country by making it the servant of the town; whereas the town should be the servant of the country.

8. I believe that the salvation of our over-industrialized England must come from the land, but it cannot come from industrializing the land.

9. I believe that the business methods which have brought our towns to bankruptcy would bring our country to bankruptcy.

10. Finally, I believe that by organizing our land-work for a market, and not for home and homestead consumption, inevitably puts the land worker at the mercy of the market and the transport service which carries to the market.

11. I believe in God, the pattern on the Mount, who has challenged us by a life and death given to the service of mankind.

12. I believe that to serve God by serving man is not to be a slave, but a king. *Servire Deo Regnare Est.* God's Service is Kingship!

—Fr. Vincent McNabb, O.P. (From "The Church and the Land," Burns Oates and Washbourne, Ltd., London.)

Earth

• We must carry with us an awareness of the perishability of this land, and learn to serve, rather than pillage, it. For nature has created her own rhythm, in which all forces are interconnected. And we have broken that rhythm. Our accelerated time sense wars with the time sense of the ages, and we have set a standard for production from the land that upsets the balance of nature. In our avarice we have removed forests and plowed up grasslands, confident that we were the masters. We did not know that the Nemesis of flood and soil erosion stood waiting. Over the South, gullies scar the land that once stood white with cotton. Out in Nebraska, the dust has blown from the earth, carrying all goodness with it. Upon the rangeland, the sheep and cattle clip the pastures clean, and the grass perishes. The people who work the land have been betrayed by their own misuse. They have been betrayed by the misuse of forebears, who in a new world, where land held no frontiers, felt no need to rebuild exhausted soil. These descendants of the pioneers walk their fields today with pinched faces and hopeless spirits. For the roots of their stability and plenty have withered beneath them. Their earth refuses to bear. Upon the same spot on this earth stands the cabin of their fathers; the same sky is above them; they are surrounded by the same wind and sun and rain. Everything remains except the one most vital element; the lifegiving topsoil has been stripped from their land and lies, perhaps, out at sea beyond New Orleans, where it has been carried by the Father of Waters, in flood.

—CLARE LEIGHTON,
in *Give Us This Day*
Reynal & Hitchcock

Elder's Gift to Jefferson

A Page from History

• Soon after Thomas Jefferson became President, Elder John Leland of Cheshire, Massachusetts, asked his congregation to send a cheese to the President as a testimonial of esteem. From his pulpit one Sunday he requested that milk or curd should be brought to a central place. Report has it that nearly every family and every cow contributed. An especially large hoop was prepared.

In the middle of the winter, Elder Leland hitched oxen to a sleigh and transported the cheese to Washington.

In replying to the presentation speech, President Jefferson said, "I will cause this auspicious event to be placed upon the records of the nation, and it will ever shine amid its glorious archives. I shall ever esteem it among the most happy incidents of my life. And, now, my much respected reverend friend, I will, by the consent, and the presence of my most honored council, have this cheese cut, and you will take back with you a portion of it, with my hearty thanks, and present it to your people, that they may all have a taste."

News about the great cheese was noised about and Elder Leland enjoyed a triumphant return march to the Berkshires.

Warren H. Wilson Institute

• The Board of National Missions, Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York 10, N. Y., publishes a circular describing "The Warren H. Wilson Institute of Rural Church Work," conducted at Swannanoa, North Carolina. The institute is located on the campus of the Warren H. Wilson Vocational Junior College.

Both institute and college are named after the dean of the Protestant rural church workers, Dr. Warren H. Wilson, whose works have been read by many of the readers of Town and Country Church. Address inquiries about offerings to Rev. G. Gordon Mahy, Warren Wilson College, Swannanoa, North Carolina.